LOYALTYS SPEECH TO ENGLANDS SVBIECTS;

Perſwading them, not to ſuffer REBELLION:

Then Band your ſelves, Honorable LORDS, Wiſe PRELATES, Brave CAPTAINES, Worthy GENTLEMEN, Reſolute SOULDIERS, Truſty CITIZENS, and Painfull COMMINALTY;

For the Defence of our dread SOVERAIGNE, and native Country: That *Rebellion* may not take ſtrength in our Time.

LONDON,

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LOYALTIES SPEECH TO ENGLAND.

AFter abundant triall of my many favours, give me leave, not upbraiding you with benefits you have received, onely in equall comparison of other Countries, to shew the wealth of *Englands* Subjects, the happinesse of her Land, the increase of her Honour, the contentment and the everlasting Fame of her three Children, *Cambridge*, *Oxford*, and the *Innes of Court*; and all of these obtained by my meanes. Now as the religious duty to your Prince, the kinde affection to your Country, and the common care amongst your selves one towards another, are things not onely requisite for your good, but

likewiſe commanded by the Lawes of God and Nature: ſo Rebellion (a thing which I quake to heare of) Sedition (a thing which I hope I ſhall never heare of) are both ſo capitall in themſelves, and ſo deteſted of all Ages, as the people muſt needs be barbarous that live to doe them, and the Prince, Land, and people lamentably miſerable, that live to ſuffer them. And if it were not, that falſe pretences (an uſuall cloak for the greateſt faults) did make Men thinke they were leſſe offenſive, never Traytor would intend his Princes death, but take puniſhment of himſelfe for ſo bad a thought: and never Subjects would draw their Swords in ſeditious manner, but ſheathe them in the guiltie intralls of their own bowels. And therefore thoſe who have intended to alter, or uſurpe the ſtate of their Superiours (which we call Rebellion) not to be branded with ſo foule a ſhame, not to be noted with ſo black a mark, not to be called by ſo bad a name; have indeavoured to ſignifie their ſiniſter practiſes by a good pretence, and have imployed ſuch for the effecting of them, as inconſtancie hath made deſirous

ſirous of a change, Atheiſme careleſſe by what meanes, Prodigalitie beggars and full of want, and laſtly want hath made them to grow deſperate. The trueth hereof is apparantly known, both by ancient Hiſtories, and of later time, not onely within theſe ſmall dominions, hemmed with the narrow ſeas, but in Populous and large *Italie*, within the walles of proud, ſtately and commanding *Rome*, where the often Seceſſions of the common people, to the Mount *Aventin*, may plainly teſtifie that malecontented, they pretended a reformation of the rich Nobilitie. So that the horrible, ſtrange, and deteſted practiſes of our time, which ſome moſt irreligiouſly have plotted to obtain their purpoſe (being nothing in trueth but an overflowing ambition, and an inſatiable deſire to rule) have beene ſmoothed over with the fine tearmes of a common good, of the freedome of the people, of juſtice, of religion, of reformation, and ſuch like, things onely mentioned in name, and no further intended, then in a bare ſhew: thus dealt they that ſought to alter the Roman Empire, by lighting the torch of civill diſſention, (pretending the more ea-

ſily to winne the people) to free them from ſubſidies and oppreſsion, which then ſeemed by their governours to lye upon them, making a ſhew to the common ſort, that they tendered their caſe in ſo great a meaſure, that they could not longer indure to ſee them afflicted in ſo bad a manner. Theſe pretences we reade to have beene made in *France*, theſe have beene made in our countrie: and there was never either Subject ſeditious in the Common wealth, or Heretike hateſull to Gods Church, but they deſired to be accounted Evangelike and Apoſtolike reformers, their bad Conventicles (Cockatrices to hatch Treaſon) they tearmed by the name of Gods Church, their Phantaſticall opinions, Gods knowne trueth, and their poyſoned Hereſies, the inſpiration of Gods ſpirit. It were tedious and too long to repeate their names, who continually have ſlandered Loyaltie with baſe tearmes, when themſelves have deſerved moſt badly, both of the Church and of the Common wealth. Thus might I with teares remember the wrong that I ſuffered in the *Northerne Rebellion*, where though the fact

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was ſo infamous, as the memorie is odious to this day, yet did they pretend a reforming of religion, a freedome of conſcience, and a bettering of the Common wealth. I paſſe over without ſpeech (but never to be remembred without ſighes) the lamentable Rebellions made in *Lincolneſhire*, the diſorder in *Norffolke* by *Ket* and his bad companie, the intollerable boldneſſe in *Kent* by *Iacke Straw* and his accomplices. Theſe and ſuch like have laboured to roote me from the place of mine abode, to pull out Loyaltie from the mindes of Subjects, to make them offend and thinke there is no fault, to raiſe flame that may give light, whileſt the Common wealth ſhall burne; to ſtirre up thoſe under pretence of right, who have deſired to ſubvert the ſtate of the whole land. *Ioſephus* an ancient writer, ſetting downe the Rebellious reuolting, which the Iewes made from the Romanes, under colour of rude and untoward dealing which they found in *Florus* their governour, he ſetteth downe the particular Remonſtrance the King *Agrippa* made, touching the ſmall apparance of occaſion which they had, Rebelliouſly to exempt

empt them from their Lawfull obedience: the Iewes replied that it was onely against *Florus*, and not the Romanes, that they bare armes: whom *Agrippa* told it was easie to say so; but their actions were such as worse could not have beene by the greatest enemies of the Roman Empire: for the townes they sacked, the Treasuries they robbed, the houses they burnt, the fields they wasted; neither were the townes, the Treasuries, the houses, the fields of *Florus*, & no man had wrong but the Romans, to whom these belonged. In like manner, when in former times (for I am loth to mention these later faults) wrong openly was offered to them of our countrie, the towns taken, the Churches robbed, the houses burnt, the men slaine, and not so much sacred, as the very sepulchers of our forefathers; the pretence was onely this, not a wrong or disobedience to the Prince, but a revenge and reformation of the oppressing cormorant. And thus lately (for I must needs touch it) whilest *Lopez* most Iewishlie, nay, Iudaslie had concluded with the Spanish Pharisies to sell his Soveraigne, yet shamefully he protested this,

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whereunto common ſenſe will hardly allow credit, that he onely meant to deceive them of their coyne, and to ſave him from harme. Can we thinke the Spanyard ſo credulous, as in a matter of ſo great importance to credit without good cauſe? Can we thinke it likely, that he, who had concealed it hitherto from his Councell, meant after to impart it to his Majeſty? Theſe things and many ſuch (howſoever ſmoothed over with a faire ſhew) have been committed by unnaturall Subjects, ſince his Majeſties raigne, that our very Enemies, for the ſtate of our Country, could by no meanes poſsible have deſerved worſe. And howſoever the Law terme them, not Enemies, but ſimply as Rebels, and ſeditious to their owne Country; yet they ought not to be honoured with the name of Peace, nor as Subjects, any way to be made partakers thereof, unleſſe the infinitly overflowing mercie of their Prince vouchſafe them (undeſerved) ſo great a favour. When *Anthony* roſe up in Armes againſt his Country, he was judged and condemned worthily by the Senate to be a Rebell: and

when ſome intended to ſend unto him to intreat of Peace, *Tully* thought it vvas moſt ſtrange, and farre differing from the ſtate of the Senate, to afford a Rebell the privilege of an open Enemy. *France* can teſtifie of the like, when trayterous Subjects undeſervedly (give me leave to terme them by that name) have been ſo mighty to withſtand the King, that he hath ſent without controlling termes, as to an open Enemy: *England* hath not now (and I happily wiſh, as I hope it never ſhall) any cauſe to deale in the like manner. But the time was in the daies of *Edward* the firſt, when a baſe Peaſant ſo braved the Kings Army, that they vouchſafed them parle, as if *Rome* had ſent Ambaſſadours to the men of *Carthage*. But Rebellion being the canker of a Common wealth, time hath taught us by lamentable experience in the Wars of *Rome*, *That Sedition doth grow by ſuffering, and that clemencie is* REBELLIONS *ſpurre*: which if it had not beene a State ſo flouriſhing and not ſo ſoon failed. And for *France* in the time of Holy *Lewis*, ſedition had not been ſo ſoon cut off, nor rebellion rooted out, if the ſword

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had not been made ſharp for to cut them off: for it becommeth a Prince like a good Surgion, to cut off the putrified parts, leſt the ſound be infected with like contagion. Furthermore, to ground my ſeverity upon the tearmes of Honour (for LOYALTIE can hardly indure Clemency towards Treaſon) there is no Gentleman (unleſſe degenerate) that will indure the Lye of his companion without recanting: and ſhall the Prince not onely ſuffer this, but wrongs, dammages, injuries, and deſpightfully at the hands of Traytors? Then band your ſelves, Honourable *Lords*, wiſe *Prelates*, brave *Captaines*, worthy *Gentlemen*, reſolute *Souldiers*, truſty *Citizens*, and painfull *Comminalty*, that the ſmalleſt part of Treaſon may not take ſtrength in our time, and all of yon rather hazzard the laſt drop of your deareſt blood, than by Treacherous dealing, the leaſt wrong may be offered to His ſacred Majeſty. This is a juſt quarrell, wherein *loyally* we are to unite our ſelves: for looſing but the bridle to ſuch dangerous Treaſons, our Prince, our lives, our Country, our fortunes are all indangered at the

ſame inſtant. Beſides, either to pardon theſe at home, or fondly to credit thoſe abroad, can bring no other benefit to the land, but this; a contempt of our authority, a certaine danger to the Princes perſon, a perpetuall and needfull feare of ſome new attempts: yet ever I muſt reſerve a Prerogative to my gracious Soveraigne; for gracious *Clemencie* (a worthy vertue to a Subject) but dangerous to a Traytour, gives them but leaſure to fortifie themſelves; grants them but time to renew their force; and the ſtorme is no ſooner paſt, but there is preſent feare of as great a tempeſt. For it is great ſimplicity to ſuppoſe, and (at leaſt) the extremity of Folly to beleeve, that thoſe who are once plunged in the gulfe of Treaſon, and have throughly plotted for a Kingdomes conqueſt, can poſsibly be reclaimed with the greateſt kindneſſe, or let goe their hope, before their lives give up the lateſt gaſpe. If a Kingdome were ſo weake, or a Prince ſo timerous, (as almoſt it was lately in the Realme of *France*) yet it were eaſie to prove out of the Hiſtories of all times, that Traytors and Seditious perſons, howſo-

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ever they have been ſo bold, that they durſt in the field incounter the Lords Annointed: yet he whom the Scripture calleth, the *Author of Victory*, and the *God of Battell*; ſhall make them to flye, when no man followeth; ſhall cauſe ten thouſand of them to be chaſed with a thouſand; and in the day of Battell, give victory to his owne Annointed The Rebellion that was made in *Spaine* againſt the Emperour, *Charles* the 5. in the beginning of his Raigne, together with the happy ſucceſſe of his Majeſty, may ſerve as apparant proofe to confirme this, ſeeing the ſeditious faction was foyled, and the moſt of them taken captive. It ſhall be needleſſe to adde this, That in the dayes of Queene *Mary*, when firſt ſhe came unto the Crowne, finding the people mutinous, and in the Land, nothing almoſt but flat Rebellion; in ſhorter time than the ſpace of two Moneths, worthily ſhe was Conqueror over all her Enemies: ſuch was the ſtate of *Flanders*, 1566. and three yeares after: yet never heard of that rebellious Sedition prevailed againſt a lawfull Soveraigne: all Ages afford multitude of Examples in this

kinde; the unnaturall riot of *Duras*: the wonderfull ſucceſſe of the Battell of *Dreux* in *France*, and after of *Poncenas*: and not to ſtand in particulars of that Country, the event of things hath made knowne unto us, that Rebellion builded upon a weake foundation, cannot poſsibly ſtand, if the Lord in anger doe blow upon it: neither ſpeake I this to make a Prince more ſevere againſt his rebellious Subjects, to make the Scepter of a King plow up the bowels of his owne Countrymen; but to ſhew that *Loyalty* cannot brook Rebellion, that Sedition is odious to a good Subject, and that Treaſon is intollerable in a Common wealth: if *I*, lincked with *Religion*, (a thing hardly to be hoped for in this bad Age) could but live for a ſmall time ſafe from Treaſon; if ſome of *Englands* Subjects had continually remained in my favour, then durſt I boldly have compared with the proudeſt Nation: and having Religion a crowne, and *Loyalty* as a ſtrong defence, ſhe might valiantly have incountred her ſtouteſt Foes; for I may confidently avouch (in the reverend ſecurity of an upright minde) that

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excepting Treaſons blowne into the hearts of her Subjects, by forraine Enemies, *England* hath been as free from danger, as far from diſtreſſe, in as great proſperity, as ever was Iland in ſo bad an Age. Then Countrymen, give me leave to perſwade thus much, that the benefit of Treaſon ſhall be this, if unhappily (which God forbid) you obtaine your purpoſe, your Country ſhall be deſolate, you your ſelves ſhall be feared and ſuſpected of your Enemies, and theſe ample Ornaments, Garlands of long Peace, ſhall crowne your Enemies, for the victories obtained in your conqueſt. *I* that have made your Children dutifull, in whoſe mindes the name of a *Father* did extinguiſh diſobedience: *I* that have made your Friends truſty, in whom the name of ſacred *Friendſhip* was wont to baniſh all deceit: *I* that have made your Wives in the Honorable reverence of your love, to reſpect no perſwaſion of ſtrangers, thereby wantonly to commit Adultery: *I* (I ſay) intreat you by theſe favours, that being Children in duty, you be not diſobedient to ſo good a Mother, being Friends by promiſe

miſe (and that confirmed with a ſacred vow) you be not found deceitfull to ſo dread a Soveraigne. And laſtly, being thoſe whom Nature, Religion, Time and Country have matched neerly for theſe many yeeres, with ſo gracious a Prince, that you be not ſeen to proſtitute your beauty to a ſtranger, to admit *Tarquin* into your favour, and (never to be unpuniſhed) to violate ſo great an oath: for what the ſeven Ambaſſadours commended in their Common-wealths unto King *Ptolomey*, that *England* may juſtly vaunt ſhe profeſſeth at this day: and whereas they in three things compared which ſhould excell, *England* poſſeſsing one and twenty, may juſtly in compariſon, outſtrip the proudeſt that *Europe* hath. 1. The Ambaſſadors of *Rome* boaſted that *their Temples were honoured, their Governours obeyed, and their wicked puniſhed*, may not *England* doe it more juſtly, if you compare it with thoſe times? Are not our Temples honoured in true Sincerity? but onely that that little honor (which they have amongſt ſome) it is in true Sincerity. 2. The Ambaſſadors of *Carthage* juſtly boaſted that *their Nobility*

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was valiant to fight, their Comminalty to take paines, and their Phyloſophers to teach: was there ever Country (I except not *Carthage* in her beſt eſtate) where either the Nobility is more valiant, the Comminalty is more laborious, or the Teachers more profound, than in *England* at this day? 3. The Ambaſſadors of *Cicely* boaſted that *their Country executed Juſtice, loved Truth*, and *commended Simplicity*: never Common-wealth, I dare avouch, ſince the firſt ſociety that Man had, was ruled with more upright Iuſtice, was honoured with greater Truth, and admired for more Simplicity, than generally is the ſtate of *England*. 4. The Ambaſſadors of the *Rhodians* bragged, that the *Old men were honeſt*, the *Yong men were ſhamefac'd*, and the *Women peaceable*; and may not *England* juſtly boaſt of all theſe? 5. The Ambaſſadors of *Athens*, that they conſented not their Rich ſhould be *Partiall*, their *People ſhould be Idle, their Governours ſhould be Ignorant*: and is not all this now as true in *England* amongſt us, as ever it was in *Athens* amongſt them? 6. The Ambaſſadors of *Lacedemon*, vaunted that there was *no En-*

vie, becauſe all were Equall; no Coveteouſneſſe, becauſe all were common; no Idleneſſe, becauſe all did labour: and are not the ſame baniſhed from our Land, howſoever procured by a better cauſe? For *England* wanteth Envie in her ſelfe, not becauſe all are Equall, but all Friends: *England* is not Covetous, not by reaſon of Community, but becauſe of Conſcience: and Idleneſſe was baniſhed out of this Land, long ſince, with the *Lord Dane*. 7. The Ambaſſadors of *Sicionia* glorified juſtly in theſe three (wherein *England* is ſuppoſed to be far ſhort) that they admitted *no Strangers, inventors of new toyes, that they wanted Phyſicians to kill the ſicke, and Advocates to make their Pleas immortall*: wherein I muſt needs confeſſe (for Truth onely becommeth my talke) that howſoever in the abundance of her Wealth, *England* hath given Strangers mony for very toyes, yet it was not for love of them, but to ſhew the World, that their plenty was not debarr'd from every Stranger. For Phyſitians I may truly ſay thus, That the *Æſculapins* honouring *Padway* in the abundance of her skill, is unequall to make compariſon

pariſon with us in *England*: and laſtly, for our Advocates (a ſlander I confeſſe common, but yet moſt untrue) Men ſo learnedly wiſe, ſo wiſely religious, and ſo reſpectively learned, wiſe and religious, as if *Europe* would ſeeme to contend in this, doubtleſſe ſhee ſhould be found far inferiour. Now theſe (and benefits far greater than theſe are) ſhould *England* be robbed of by *Treaſon*, deprived of by *Sedition*, and quite ſpoiled of by *Rebellion*. And therefore in the cold quaking feare of ſo great an evill, when as I think how Treaſon goeth about to ſupplant my ſtate, to ſell my Honour, and make me periſh with one wound; then doe I juſtly wiſh the teares of King *Anchiſes*, mourning for the fatall deſtruction of proud *Troy*; or of *M. Marcellus* for the City of *Syracuſa*, when he ſaw it burne; or of *Saluſt*, when he ſaw *Rome* ill-governed; or of K. *Demetrius*, when he ſaw his Son in law ſlaine in the Battell of *Marathone*. But becauſe Mens hearts are flinty, and not touched with juſt ſorrow, breeding remorſe of my fall, let me wiſh, and wiſhing obtaine the kinde and briniſh teares of Queene *Roſana*, for her Huſ-

band *Darius*, when he was conquered by the great *Alexander*; or of beautifull *Cleopatra*, weeping without comfort, that her beſt beloved *Anthony* was conquered by *Cæſar*: but if theſe teares be prophane, and not befitting to mourne for the wrong, to ſo vertuous and to ſo holy an Iland; then let me wiſh the teares of *Jeremy* for *Babylon*, when it was made captive; or *Davids* mourning for his Son *Abſolon*; or old Father *Jacob* for his Son *Joſeph*. This were Tragicke matter, to write of Treaſon, to thinke but of that (yet death to thinke) which they intended, after that day (if ever that then day ſhould enjoy a Sun) (being darker than the blackeſt night) (as I wiſh and hope that it never ſhall:) ſhall *Englands* wiſe and painfull Chroniclers, write nothing but Wars and bloody fields? Poets *Lucan*-like, begin with *Bella per emathios plus quam civilia Campos*: and then thoſe that like the Phyloſopher *Ariminus*, (who wrote of the abundance of *Egypt*) have finely diſcourſed of the plenty of this Iland, may ſit downe, and ſhew a naked, bare, and fleſhleſſe *Skeleton* to the whole World: and thoſe that have

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boaſted (as *Demophon* of the fertilty of *Arabia*) ſhall ſigh, and ſay that Engliſhmens teares hath ſhed ſuch abundance of Salt, in in the Earths furrowes, that the land is become barren: and they that like *Thurilides* (of the Treaſures of *Tyrus*) have told the World by travell of *Englands* wealth, may ſit downe and ſay, *The Rich betrayed, are the richeſt Spoiles:* and thoſe that like *Aſclepius* (of the Mines of *Europe*) have written of the wealthy bowels of the Engliſh Earth, ſhall ſay that then ſhe ſendeth forth nothing but ſmoake, deſirous to make an eternall night: And thoſe that have written like *Dodrillus* (of the praiſe of *Greece*) (or *Leonidas* of the triumph of *Thebes*, or *Eumenides* of *Athens* Government) ſhall tell poſterity, That *Treaſon* in one day deprived *England* of all theſe.

But leſt ſome ſhould thinke, that then my ſorrow ſhould be greater than cauſe why, and that the loſſe were nothing which *England* ſhould have by ſo foule a Sin; give me leave but in plaine termes to ſet forth a naked Truth, and diviningly to tell, what would be *Englands* miſery at this day: *M. Craſſus* the re-

nowmed Roman, valiant in War, and wiſe at home, taking *Syllas* part againſt *Marius* and *Julius Cæſar*, that was then Dictator; who being taken priſoner, ſpake aloud, *I weigh not my harme, but the pleaſure that* Craſſus *ſhall have, to heare this Newes*: And amongſt other, ſurely this will not be the leaſt, that *Spaine* ſhould heare but of this harme; the Court which is now (like the eighth *Sphære*) beautified fully with fixed Stars, ſhould be nothing but like the Ayre full of *Meteors*, ſending downe Lightning, Thunder, Raine, Haile, and ſuch like: and then ſhould ancient *Cato*, that in 86 yeares was never ſeene to violate Gravity, ſo much as by a ſmile; who was wiſe in Speech, ſweet in Converſation; in Correcting, ſevere; in Preſents, liberall; in Diet, ſober; in Promiſe, certaine; and laſtly, inexorable in Iuſtice: leave the Court at the age of 55 yeares, and betake him to a little Village neere *Pilena*, where the paſſenger might write upon the porch of his poore Cabinet, *O fœlix Cato tu ſolus ſcis vivere*: O happy *Cato*, thou onely knoweſt how to live: then ſhould *Lucullus*, one of the valianteſt Captaines

taines that *Rome* had, after the War againſt againſt the Parthians (ſeeing the Commonwealth troubled with the civill faction of *Sylla* and *Marius*) from *Rome*, betake himſelfe to *Lobo* neere *Athens*; then might *Dyocleſian* (although a Tyrant, which is ſeldome but Ambitious) for 18 yeares Government, betake himſelfe to ſpend the reſt of his daies in obſcure ſilence; whom, if the Romans would re-call by Embaſſage, within two yeares after he would rather live in his poore Garden, with *Pericles* his inſcription, *Inveni portum, ſpes & fortuna valete, nil mihi vobiſcum, ludite nunc alios*: (the ſame is ingraven in the Tombe of *Franciſcus Pullicius*.) And then juſtly ſhould *Scipio Africanus*, ſometimes ſo highly honoured in *Rome*, which in the 22 yeares that he made War with *Aſia*, *Africk* and *Spaine*, never fought unluckily; who gained *Africa*, ſacked *Carthage*, overcame *Numantia*, and conquered *Hannibal*; yet diſcontented, lived in a poore Towne for eleven yeares, without ever entring into *Rome* or *Capua*. Such ſhould be then the deſolate ſtate of this whole Iland: and greater calamities

mities ſhould fall upon us, than a heart not uſed to theſe, poſsibly were able to utter. But ſeeing I have begun, give me leave a little to reaſon the caſe further: Can they preferre unknowne, before thoſe that are well knowne? Vnjuſt, before thoſe that are moſt juſt? Strangers, before Domeſticall? Covetous, before ſoberly Moderate? Wicked, before Religious? deadly Enemies, before thoſe that are ſworne unto the Common-wealth? a Spaniard, before an Engliſhman; and *Philip*, before our dread Soveraigne? There was, never Nation found ſo barbarous, ſo cruell, ſo without pity, wherein not ſo many (nay not one) was found ſo cruell to his owne Country. *Tully* (O if he lived now to inveigh againſt thoſe) thought *Verres* the worſt Man that ever Country had: yet compare him with theſe, and he was meerly honeſt; he ſtole but out of *Apollos* Temple, ſecretly and in the night, ſome few religiouſly honoured Images: but theſe (I feare to ſpeake it) have intended to take a ſacred Prince from a holy Land: he offered violence to the place where *Apollo* was borne; but theſe, not to the place,

place, but to a perſonage, farre more ſacred than *Apollos* was. But let not deepe ſcanning wiſdom be offended that I compare her to *Apollo*: for whatſoever wrong was offered to that, which Truth, or Ignorance, deemed on Earth the deareſt, that is contained in the Treaſons, which have beene intended againſt our dread Soveraigne; who all this while, ſtanding like a Rocke of Pearles (in the aſſured confidence of *Englands* Watchman) is not daunted to ſee his Enemies to be ſo malitious. After that *Philip* of *Macedon* had conquered the Athenians, having Phyloſophers at ſupper with him, he propounded this Queſtion, *What was the greateſt thing in all the World*: one anſwered, the *Water*; another ſaid, the *Sun*: another ſaid, the *hill Olympus*; another ſaid, the Giant *Atlas*; another ſaid, *Homer*: but the laſt and wiſeſt anſwered, (*nihil aliud rebus humanis magnum, niſi magna deſpiciens*) nothing is great in humane things, but a minde that contemneth

great things. *M. Curius*, when the Ambaſſadours of the *Samnites* offered him Gold in great abundance; anſwered, I had rather be Lord over you, that are Lords over it, than onely poſſeſſe it ſelfe: and did not this ſpeech of his, deſerve better than the action of *Lucullus*, to rob the Spartans? Did not *Crates* gaine more glory, by caſting his riches into the Sea, than King *Nabuchadonozor* for taking the treaſure out of the Temple? Is it not more Honour for the rich Indians to contemne their Gold, than for the greedy Spaniards ſo to covet it? which, if it were not uſed to the prejudice of forraine Princes, all Countries could wiſh him to be glutted with it; and that the *Iberian* ſands were like unto golden *Tagus*, and their little Rivers like unto *Pactolus* ſtreames: but ſince hee makes it the Sinew of his Warre, and his Warre nothing but an intended triumph over the greateſt Empires; it behooveth Princes to croſſe his *Argoſes*, that goods lewdly

lewdly gotten, may not be worſe ſpent: but vvhileſt theſe ruinating Ambitious plots, grounded upon Treaſon, have riſen up like a Pyramides in the greateſt Kingdomes; *Englands* Soveraigne hath ſitten confident, without preſumption, conquering without cruelty, and victorious without contention. Whileſt in the meane time, *Sedition* ſhall be ruinous, *Rebellion* ſhall have an end, and *Treaſon* ſhall be fatall to him that thought it: for when Heathen Writers have flatteringly perſwaded, that Treaſon may have ſucceſſe; then ſhall the Scripture ſay, *That never Traytour was mentioned, and left unpuniſhed*, 2 Kings, 15. *Sellam* conſpired againſt *Zacharias* the King of *Iſrael*, and ſlew him; but within one Moneth after, he himſelfe was ſlaine of *Manahem*. *Peka* conſpired againſt *Pekajam*, and after was ſlaine of *Oſeas*; and *Oſeas* the laſt King of *Iſrael* was taken, bound, and brought into *Aſſyria*. Infinite might Examples be in this kinde,

who upon falſe perſwaſions have riſen up againſt the Lords Annointed, and have periſhed like *Jabin* in the day of of Battell, *Judg* 4. 23. And we may ſing with *Deborah*; *They fought from Heaven, even the Stars in their courſe fought againſt Siſera; the river of Kiſhon ſwept them away, the ancient river, the river Kiſhon; O my ſoule, thou haſt marched valiantly.* Iudg. 5. 20, 21. Hitherto have I beene toſſed in the dangerous vvaves of ſvvelling *Treaſon*, where juſt occaſion vvas offered, to ſpeake of ſundry by name, famous to the World for ſuch foule offences: but I am loath to rip up the hatefull memory of our Countries Enemies, whom though railing braine-ſicke *Romoaldus* the *Scot*, ſeeme to cleare by his fond defence; yet it is ſo frivolous, idle, without Learning, Reading or Experience, as I can terme it nothing but *Catilins* Oration againſt *Tullies* Conſulſhip: and when prophanely by his defence, he hath encouraged Traytours the beſt he

can;

can; yet then, vvith indifferent and vviſe Readers, he ſhall be deemed fooliſh, and *England* flouriſh over all her Enemies. I am willing, Country-men, to ſpeake more largely unto you; but fearing to be troubleſome, I onely deſire but this favour, that according to the Honorable Examples of your famous fore-fathers, *Loyalty* may dwell in the hearts of Engliſh Subjects.

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FINIS.

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